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VISITATIONS
OF
ENGLISH CLUNIAC FOUNDATIONS
G. F. DUCKETT

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OF

CLUNIAC FOUNDATIONS

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in the National Library of France; to which ne source are added, in part, those of

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WITH

espect of the Bede-, and Obit-Rolls of the Order.

BY

G. F. DUCKETT, BART.,

PUBLIQUE IN FRANCE; GREAT GOLD MEDALLIST OF "SCIENCE AND ART" Y; FELLOW OF THE SOCIETY OF ANTIQUARIES; AND CORRESPONDING F THE "SOCIÉTÉ DES ANTIQUAIRES DE NORMANDIE."

Arms of the Abbey of Cluni.

[Gules, two keys in saltire, the wards upwards, or; surmounted by a sword in pale ppr., blade arg., hilt and pommel or.]

London:

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TO

THE HONOURED MEMORY

OF AN

ACCOMPLISHED WOMAN OF GREAT LITERARY ATTAINMENT,

MY DEEPLY REGRETTED FRIEND, AND KINSWOMAN,

Maria Halliday,

WIFE OF W. H. HALLIDAY, OF GLENTHORNE, DEVON,

AND

DAUGHTER OF SIR THOMAS HARVIE FARQUHAR, BART.,

THESE FOLLOWING PAGES

ARE INSCRIBED.

VISITATIONS OF ENGLISH CLUNIAC FOUNDATIONS.

PERHAPS of all monastic records, those dealing with the visitation of subordinate monasteries by delegated ecclesiastics from the parent-house, are among the most interesting and characteristic of the cloister period, but it would have increased our knowledge of such personal inspections, had there been handed down to us some code of rules by which they were conducted. Nevertheless, their purport and object may be readily understood, and are generally defined. There exists, no doubt, an outline of instructions, or Memoranda for the guidance of certain abbatial visitors, sent into England in 1457, two hundred years later than the first visitation now to be recorded; but these so-called visitors were rather emissaries or commissioners from Cluni to look after the property of the Order in this country, and recover whatever they might be able, at that perilous period for alien priories. Still, as *formulæ* for visitatorial duties, the Memoranda in question will supply, to some further extent, what is apparently wanting.*

The Order of Cluni possessed 35 subordinate houses in England, irrespective of three other affiliations in Scotland, and of the former the first established was the Priory of Barnstaple.† The Vicar-General of the Order we find in almost every instance to have been the Prior of St. Pancras of Lewes, and notwithstanding there were two Cluniac abbeys in this country (those of Paisley and Bermondsey), and that this monastery was only reckoned its *second* affiliation in point of rank, it may be still looked upon as the chief establishment of the Order.

Of the several ecclesiastical provinces of the Order,

* "Records and Charters of Cluni," ii., 83-85.
† Pignot, "Ordre de Cluni," iii., 419.

England and Scotland formed one,* and its affiliations were those of:—Bablew (Som.); Barnstaple (Dev.); Bermondsey (Surr.); Monk-Bretton (York); Bromholme (Norf.); Careswell (Dev.); Castle Acre (Norf.); Clifford (Heref.); Daventry (N'hants); Derby; Dudley (Worc.); Hitcham (or Heacham)† (Norf.); Holme (Dor.); Horksley (Essex); Horton (Kent); Kershall (Lanc.); Lenton (Notts); Lewes (Sussex); Malpas (Monm.); Melton-Mowbray (Leic.); Montacute (Som.); Mendham ‡ (Suff.); Normansberch (Suff.); Northampton; Northampton (nunnery); Pontefract (York); Preen (Salop); Prittlewell (Essex); Sleusham (Norf.); Stanesgate (Essex); St. Syriac § (Corn.); Thetford (Norf.); Tykeford (Bucks); Wangford (Suff.); Wenlock (Salop).

The Cistercian, of all other Orders, had, however, greater charms for this country, and took deeper root therein, the number of its foundations being in excess of those of Cluni by one half or more. But, if the Cistercian Order was the most popular, it must be borne in mind, that the reformed Benedictine congregation of Cluni was its great prototype, and that the foundation of this branch of monasticism, preceded it by nearly 200 years.‖

Like all monastic institutions, after the time of its fifth abbot in 1122, Peter the Venerable, the glory of the Order having culminated in him, the inevitable fate attending its progress was ultimate decay, for as wealth increased, and with it the power of the community, so abuses crept in. The grand and original aim of the Order —the conversion of barbarism to Christianity—gradually sank into disrepute, and as time went on, this religious institution, which had done so much to civilize and enlighten mankind, became in the end, before the lapse of a few

* The ten territorial divisions or provinces of the Order of Cluni comprised:—1, Lyon; 2, France; 3, Provence, Tarentaise, Dauphiné, Vienne; 4, Poitou, and Saintonge; 5, Auvergne; 6, Gascogne; 7, Germany, Lorraine, and Bourgogne; 8, Italy; 9, Spain; 10, England and Scotland.—"Bibliotheca Cluniacensis," pp. 1706, 1751.

† A cell to Castle-Acre.

‡ Subordinate to Lewes; founded *t.* Rufus by W. de Warenne.

§ Or St. Caricus; a cell to Montacute.

‖ When at the height of its glory, Cluni may be said to have covered the whole face of Christian Europe with its affiliated foundations, and stood at the head of all monastic institutions, even after the rise of other Orders. Its spiritual dominion reached at that time from the British Isles and the West of Europe, to Constantinople and the Holy Land.

centuries, a mere benefice *in commendam*, reserved for ecclesiastics and dignitaries, with the honorary title of "*abbé*," in favour at Court.

The subject of the visitation of religious houses is one of considerable interest, but for the most part the records dealing with this particular portion of monastic annals, is imperfect and unsatisfactory. It was one from which the monasteries of the past strained every nerve to be relieved, (we allude more particularly to the oversight and control of the diocesan), for of their own abbatial superintendence they could scarcely hope to be independent, though these last visitations were sought to be evaded, as will be seen subsequently,* and without naming every Order which succeeded in throwing off the episcopal jurisdiction, that of Cluni was the first, we believe, which obtained the privilege of exemption from it. It was Pope Gregory VII., who had himself been a monk of Cluni, who extended to the Order this special immunity. The Præmonstratensian Order was another, which afterwards obtained a like independence, and the Chronicles of some English houses of other Orders, are found to have got rid also of episcopal superintendence. Although exempted by Papal authority from the said supervision of the diocesan, the records make it clear that as far as the Order of Cluni was concerned, its houses were in all cases still subject to a certain amount of control and interference on the part of the bishops (though to what extent is not very clear or intelligible). We find that the priors are always said to acknowledge the episcopal jurisdiction of their diocesans, *e.g.*, "*Ordinarius, cui facit & fecit prior obedientiam.*" They submitted to his authority, apparently, on certain spiritual matters, saving, of course, the privileges granted to their Order by the Holy See. But as regards the Cluniac, and other exempted Orders, inasmuch as it was on the one hand a boon and a triumph to enjoy such independence from episcopal visitatorial oversight, so, perhaps, on the other, nothing contributed more to the decay of all religious Orders, or tended to their ultimate extinction, than such exemption, for many

* See pp. 15 and 19, where the Visitors complain of not having had access to Lewes Priory; and the Visitation-report of Monk-Bretton, *postea*.

abuses and irregularities were overlooked (and even countenanced) by themselves, which would have been more harshly dealt with by the diocesan.

The records of such visitations (whether abbatial or episcopal)* are a valuable illustration of monastic life and manners, and from such periodical inspections an insight is obtained into the habits of cloistered communities, and the general working of monachism, not usually found in other documentary evidence. It is probable, in the absence of any code of rules on the subject, that both were carried out in the same way, though in some partially recorded episcopal visitations of other Orders, which have been handed down, there is an amount of trifling inquiry very little to the point, and of very little moment. Those about to be given, bear on them the stamp of evident honesty and truthfulness.

Visitations (as regards the Cluniac Order—and by inference in respect of all monastic Orders) were undertaken by the parent-house for the purpose of promoting uniformity in discipline throughout all its dependent foundations, for correcting abuses, for the reformation of morals, and the maintenance of sound doctrine (in conformity with Catholic views); being undertaken either at fixed or uncertain periods, according to the exigency of the moment. They had also another aim in view—the maintenance of the Convent's rights against encroachments on its estates by feudal lords, which too often involved the Convent in litigation, besides the temporal concerns and everything relating to its income, disbursements and pecuniary liabilities, the prevention of waste and dilapidation, and general watchfulness over its property, and to these may be added the colonization of new foundations. Many of these objects were subsequently attained by the "General Chapters" of the Order, for "Visitations" had an earlier origin. As the business of the parent-house increased, and its subordinate affiliations became founded, the abbot could no longer find the

* *Partial* visitations of the Præmonstratensian house of Dureford, and of the nunnery of Easeborne are given in the "Sussex Archæological Collections" (Vols. viii. and xi.), both from the Episcopal Register of Chichester. The record of a Norfolk visitation by Dr. Jessop was lately published by the Camden Society.

requisite time to superintend the one, or personally to visit the other; hence arose the necessity of further oversight and control, and with this the General Chapter.

The visitors selected from among their own Order, were nominated for the duty by the Chapter General,* held every year at Cluni. Two were selected for each ecclesiastical Province, of which there were several, that of England and Scotland combined, forming one of them.†

Throughout the different examples of the earliest Cluniac visitations now given, the financial condition of the foundation appears a primary question, and the

* General-Chapters seem to have originated as a means of centralization, in respect of matters beyond the power of one head of a monastic institution to control, such as the oversight by a personal visitation of its affiliation. As the members of any religious Order increased, and with it the business of the abbot, the personal supervision of this latter became quite inadequate for the multitudinous duties of his office. The general chapter (which may be taken as an extension of the provincial chapter) became, therefore, after the abbot, the Order's highest authority. Composed of all the heads or superiors of subject abbeys and priories, it was convened once every year in the month of September (taking the statutes of the Order of Cluni as an example), under the presidency of the abbot of the chief or parent-house. The precedence was given to all mitred abbots, at the head of whom came the abbot of Moissac. After these came the grand-prior, and the claustral-prior, and then in rotation, the following priors in order of precedence, viz., the prior of la Charité, Lewes, Saint Martin-des-Champs, etc. Each head of a subordinate house rendered an account of his convent, temporarily and spiritually. Decrees which were to become obligatory throughout the Order were thereby promulgated; or modifications under certain contingencies.

The general business of Chapters was very diversified, comprising law-suits in respect of a priory's estates, new foundations, instructions to missionary monks, recommendations for priests taking temporary duties, celebration of anniversaries of deceased persons, and questions as to prescribed ritual. Nothing, in short, of any spiritual or temporal nature can be specified, of which the Chapter did not take cognizance.

Attendance at General Chapters was compulsory on the part of all dependent abbots and priors, under pain of deposition or removal. The priors, however, of Spain, Lombardy, Italy, Germany, and England, were privileged, and not subject to attend more than once in three years, although an entry is extant which would make it appear that in some cases this time was extended to even seven years.

In the sixteenth century, the following was the order of precedence among the heads of the Cluniac affiliations, under the presidency of the abbot of Cluni. The abbots of Moissac, Figeac, Mozac, Balme, Monstierneuf, Saint Benoit (on the Po), Thiers, Beaulieu, Paisley (in Scotland), Payerne, Arles-sur-Tech, Compredon, the grand-prior of Cluni, the claustral-prior of Cluni, the priors of la Charité-sur-Loire, Saint Pancras (of Lewes), Saint Martin-des-Champs, Souvigny, Sauxillange, Marcigny, Gigny, Charlieu, Pont-Saint-Esprit, Sainte Marie de Najera (in Spain), Paray, Nantua, with 55 other priors and doyens. [*Cf.* Yepez. iv., 322; Pignot, "Ordre de Cluni," ii., 320.]

Every year two of the Order were selected to make the abbatial visitation of any province within the Order's jurisdiction, and it is supposed (according to Pignot, "Ordre de Cluni," ii., 320, 322) that the division of its ecclesiastical surveillance into Provinces, was due to the first creation of the Chapter-General.

† See *ante;* foot-note, p. 6.

different reports of the visitors afford evidence of a very unfavourable character in this respect. There is an absence of detail in all, as to some domestic concerns of the convent, which we believe to have been narrowly looked into, and where such is wanting, it is fair to assume that silence was deemed more prudent than publicity.

The progress through the country of the visitors being carried out along tracks, paths, or bridle-roads, for roads (properly so-called) did not then exist, the time occupied in following their route, from one priory to another, was less protracted or slow than might be supposed, for we all know the distance a moderately good horse will traverse in a day across a broken country. But this speed is more than attained in one case, in which the visitors (1279) are said to have travelled from the North of England into Norfolk, as quickly as could be accomplished on horse-back at the present time. Nevertheless, one is still surprised how in those days of insecurity, such locomotion could have been so rapidly effected.

The Cluniac visitations of 1262, 1275-6, and 1279 are, we believe, as early as any to be found relating to this country, whilst those of 1298, 1390, and 1405, though embodied under one head from visitations of those dates, bring the subject down to within a short time of the dissolution of all alien priories in this country.

The foregoing, though falling short of completeness, may possibly be sufficient to afford some idea of the general object and scope of abbatial visitations.

Of these we give a *literal* translation, in respect of purport and sense, but one as *free* and unrestrained as is compatible with the original.*

* Lest there should be some, who may be disposed to carp at the *free* translation adopted by us (for we know that there are a few, who arrogate to themselves a sort of divine right to sit in judgment on all matters—literary, historical, or controversial), we may observe that between the strictly *literal* and *free* translation of medieval Latin, there is this to remark—the former, usually in vogue, is not only very uncomfortable reading, even when correct, but much more so when defective in its rendering, or, as we have often seen, interlarded with the grossest blunders. If the latter style, therefore, gives the *literal* meaning of a passage, though not the *ipsissima verba*, we hold it to be a preferable mode of conveying the sense.

Report made in 1262 (47 *Hen. III.*) *by the Priors John and Henry, Visitors of the Abbey of Cluni, on the condition of the English subordinate-houses of Lewes, Thetford, Wenlock, Northampton, Pontefract, Montacute, and Bermondsey, under the authority of Yves de Poyson,* 25*th Abbot of Cluni.*

In the year of Our Lord 1262, We the Brothers, John and Henry, Priors respectively of Gassicourt and Bermondsey, proceeded to carry out our English Visitation, commencing with the priory of Lewes. We inquired, first as to the regular fulfilment of all the Convent's statutes and rule, and whether they were strictly observed. Having ascertained the apparent truth, with all accustomed form and ceremony, it resulted clearly, that all devotional offices were becomingly performed, that (independent of matters which pertain to spiritualities), all monastic obligations and duties, such as the observance of silence at enjoined times; almsgiving; hospitality; and the administrative daily business of the monastery, pertaining to the necessary requirements of the whole community (including those in the infirmary), were, according to the concurrent testimony of all evidence adduced, conducted to the upholding of the statutes regulating such things. In respect of its indebtedness, there is more owing to the house, than the house itself may be said to owe.

Next, being in London, we instituted searching inquiry into the condition of Lenton priory,* through two of that establishment, Brother Alfred, its subcellarer,† and Richard, the almoner ‡ of the house. By the showing of these it was manifest, that the state of the Convent was all that could be desired in respect of spiritualities, and that Divine offices were conducted becomingly and according to church-ritual; the religious community consisting of twenty-two monks, and two lay-brethren. Having further inquired of them, as to the convent's financial condition, it was evident that the

* Lenton Priory in Notts, dedicated to the Holy Trinity, was directly subject to Cluni. Its cells were Kershall, in Lanc., and Roche.

† The cellarer procured provisions for the convent.

‡ The almoner had the supervision of the daily distribution of alms.

house was loaded with debt, to the extent of a thousand pounds of the English currency.

At the same place (*London*), we made inquiry through Brother Henry, sub-prior of Thetford,* and Thomas, the convent's chamberlain,† as to the true state and condition of that house. By their evidence it appeared, that all Divine offices were conducted and celebrated as heretofore, and all other spiritualities were becomingly and suitably observed. The Prior himself, however, was impeded from coming in person, being kept at home by bodily infirmity, the truth of this being certified to us in writing. We inquired then as to the convent's liabilities, of the said Sub-Prior and Chamberlain, and as to all other matters relating to the administration of its goods and property. Being furnished with a written statement of the accounts in respect of the former by the Prior, it was shown by such statement and their evidence, that the pecuniary obligation of the house amounted to six hundred and ten marks. The number of the brethren are twenty-two.

We instituted inquiry, also, being still there, as to the Priory of Montacute,‡ through Brother Walter, almoner of the convent; Brother Jeffery, Prior of Holme, and Brother Jeffrey of Northampton, the procurator (or authorized agent) of that monastery. By them it was shown and satisfactorily proved, that all Divine offices at Montacute were celebrated with the usual becoming solemnity, and that other matters relating to spiritualities were suitably carried out. Being then asked as to the indebtedness of the convent, they answered that it owed three hundred marks sterling. The religious community of this house consists of twenty-five brethren.

* Thetford Priory (Norf.) was founded by Roger Bigot in 1103. In the time of Edw. III. it petitioned to be made denizen. See Vitellius. F. IV., for extracts relating to Thetford; also Dods. MS., Vol. 102, f. 67-72 (Bibl. Bodl.).

† The chamberlain was a monastic official, whose duties and office were not always the same. He appears in some cases to have procured the necessary clothing and sandals for the monks; also collected the rents and taxes. In other cases, he represented the abbot in the visitations of its provinces (Du Cange).

‡ Montacute (Som.) was founded by William, E. of Morton, *t.* Hen. I. He took part with Robert Curthose, against Hen. I. Its cells were Careswell (Dev.), Holme (Dor.), St. Syriac (Corn.), and Malpas (Mon.).

State of the Cells subject to la Charité.

In due course we came to Northampton,* and made there our Visitation according to the usual manner. We ascertained on inquiry, that the house had a debt of two hundred seventy-two and a half marks; that all Divine and solemn offices were becomingly celebrated and performed; that all necessaries for the use of the community were sufficiently provided for; and all other obligations were rightly carried out. The number of the brethren here amount to thirty-four.

On our return to London, the Prior of Wenlock having been cited to attend, and personally appear before us; Brother Walter the chamberlain, and Brother Philip the land-steward (or bailiff),† of Wenlock priory, having been sent to us on behalf of the convent, these severally made their report to us of that house;‡ its condition, both as to spiritualities and temporalities, being as follows:— The Divine offices are there conducted with all possible solemnity and propriety; silence is observed; and all such things as pertain to correction, and the sub-prior's duties in respect thereof, firmly and strictly observed. The brotherhood number thirty-four; and its pecuniary liabilities amount to sixteen hundred marks, with an additional sum of twenty-six and a half marks; of these eighty marks, and another sum of twelve and a half marks, are owing with interest to different merchants.

In due course, we made our Visitation of the abbey's cell of Bermondsey,§ and having ascertained the exact truth as to the observance of the convent's statutes and rule, the result of such inquiry showed, that all devotional offices and rites were most properly and becomingly per-

* St. Andrew of Northampton.

† Grenetarius or granatarius in the text; monastic official who had the oversight of the grain and farm-produce; farm-bailiff; land-steward.

‡ Wenlock was a cell to the house of la Charité in France. During the wars between England and France it suffered the fate of all alien priories. An extent of its possessions was taken in 1380, when in the King's hands. Its own immediate cells were:—St. James of Dudley, and St. Helen. It was refounded in 1080, by Roger de Montgomeri. Paisley was founded in 1184, and colonized by monks from Wenlock.

§ Bermondsey, in Surrey, below London Bridge; founded in 1082 by Alwin Child, and was made an abbey *t.* Ric. II.

formed; that silence, the correction of what is amiss or required reform rigidly obeyed, and that almsgiving and hospitality are there carried out according to established custom. The indebtedness of the house amounts to two hundred and sixty-six marks. There are thirty-two monks and one lay-brother.

We then made inquiry respecting the state and condition of Pontefract* priory, through Brother Thomas the sacrist,† and William the hostelar‡ of the same, and to all its due and required conventual observances. From these we ascertained, that all such matters as are accustomed to be observed in the cloister, are there duly performed. We made out that the pecuniary obligations incurred by the monastery, reach the sum of a thousand marks; and that the number of the brethren amount to sixteen.

[*On a roll of parchment, length* 21½ *inches, width* 6¾ *inches. Endorsement* VISITATIONES ANGLIE, ANNO CCLXII, *and below,* FACTUM EST; *the same also at bottom of instrument.* "Nouv. acq. latin," 2280, No. 8; Bibliothèque Nationale.]

Report in 1275 *and* 1276 (3 *and* 4 *Edw. I.*) *by the Cluniac Visitors of English subordinate houses, delegated for the duty by Yves de Chassant,* 26*th Abbot of Cluni.*

Visitation made in England, in the year of Our Lord 1275-6, by the Brothers, John, Prior of Wenlock, and Arnulph (equerry; constable) to the Lord abbot of Cluni.

Horton (*Monks-Horton*).§ On Thursday next before

* Pontefract was subject to the house of St. Marie de-la-Charité in France, and was founded by Robert de Lacy *temp.* Rufus. It was dedicated to St. John the Evangelist. See notes out of a chartulary of Saint John of Pontefract, Dods. MS., Vol. 116, f. 52 (Bibl. Bodl.).

† The sacrist had charge of the church-vessels, treasure, books, ornaments, and vestments. He had to account for the oblations made at the high and other altars, superintended burials, provided wax for the altar-lights, as well as bread and wine for the Eucharist.

‡ The hostelar, or official in charge of the hostelry, was entrusted with the care of the guests and pilgrims.

§ Monks-Horton, near Hythe, in Kent, was founded *t.* Hen. II. by Robert de Vere. It was a cell to Lewes, and made denizen *t.* Edw. III.

the Feast of St. Lucy the Virgin (13th Dec.) we made our Visitation of Horton, one of the cells to Lewes. We found twelve brethren, but two of the prescribed number were wanting, and our intention was, had we been able to have had access to Lewes, to have made up the right number of resident monks. We ascertained that the Mass of the Blessed Virgin was not properly celebrated, if at all, and we strictly enjoined that this office should be daily celebrated with all due solemnity in the Chapel of the said Virgin.

We discovered, also, that at the celebration of High Mass, the convent dispensed entirely with the functions of the deacon; and inasmuch as this Church is one of regular-canons [*conventualis*],* we further enjoined that in future at this celebration the Gospel should be read by one of the brotherhood, delegated to officiate as deacon.

It came to our knowledge, that at the hour of dinner (or chief meal) there was no Reader in the refectory, no "Reader-at-table" to officiate at that time;† a remissness which we strictly enjoined to be corrected and remedied.

Again, we found that the conventual-seal was in custody of two only of the brethren, and to them we added another of the fraternity, in conformity with the statutes.

We understood, likewise, that it was the custom that two only of their number were appointed to hear confessions, namely, the Prior and Sub-Prior, owing to the above-named numerical deficiency of resident canons; we, therefore, appointed a third.

One of the fraternity, we heard, had sold a certain fur habit or garment for forty pence; we ordered that such a practice should not be repeated.

* The word "*conventualis*" in the text, is explained by Du Cange thus:—Conventualis ecclesia—*a priory of canons-regular;* whilst conventualis locus signifies a monastery, in which the number of the religious community is sufficient to carry out the rule and statutes of the Order without hindrance. Perhaps the last sense is more conformable to the Cluniac Order, although we have used the word "canons."

† Lector mensæ.

In like manner we ascertained, that the community made no use of sandals (or leggings)* on certain regulated occasions, which we ordered to be remedied.

We gave the Prior himself, also, strict injunctions that he should never on any account take upon himself to ride without such leggings, and the use of a crupper [*postella*] for his saddle.

We gave further orders, both to the Prior and the convent, that they should on no account eat meat [*carnes*] in the presence, or in the houses of secular persons [*coram seculares*].

In other respects the convent is in sufficiently good order.

The liabilities of the house amount to eighty and a half marks.

Bermondsey. On the day of St. Thomas the Martyr, that is to say, 5 days after the Nativity (Dec. 29th), we made our Visitation of the cell of Bermondsey, where there are 20 monks.

The said house is burdened in debt to the extent of 1,000 marks of silver, owing to different creditors. In addition to this, it pays an annuity of £100 to one of the King's chaplains in perpetuity, viz., to himself and his successors; irrespective also of 5 estates, alienated by one of its priors, the names of them being: *Towic* (*Todwick ?* York); Habingeburi (*Hallingbury*, Herts); Wideford (*Widford*, Essex; Herts); Richemunt (*Richmond*, Surr.); Benenio (? *Bennington*, Herts).

The visitors on the part of the prior of la Charité, had already made their visitation of this house before we came, and amended whatever was amiss.

Northampton (*St. Andrew of*). On Tuesday next after the Epiphany of Our Lord (Jan. 6th), we entered on our Visitation at Northampton. There are 30 brethren in this convent, but the aforesaid visitors delegated by the Prior of la Charité, had already made their visitation of it before we came, and had corrected everything that was to be amended.

* *Sotulares corrigiati;* apparently sandals (Spelman, Gloss.); also buskins; and a sort of leggings or boot used in riding, etc. (Du Cange).

The pecuniary obligations of this house amount to 700 marks sterling.

Montacute. Visitation made at Montacute on Sunday next after the Feast of the Blessed Martyr, St. Vincent, in the year aforesaid (Jan. 22nd).

The number of the brethren amount to 20. We found that the altar-lights were not lighted, and we gave strict instructions that this should be remedied. We further found that on prescribed occasions, the community dispensed with the use of sandals (or leggings) [*sotularibus corrigiatis*], and, moreover, that one and all were in the habit of journeying and riding about the country, eating and drinking indifferently in the houses of laymen and secular persons. In the infirmary the prescribed statute in regard to the reading of the lessons (the *lection*), was not performed during the hour of dinner, and we gave strict injunctions that all these things should be corrected. We also enjoined the Prior that he was on no account to attempt to ride out on horseback without a crupper [*postella*] to his saddle, or leggings; neither were the brethren ever to abstain from using the same leggings when required.

The indebtedness of the house is 190 marks, in addition to 100 marks elsewhere owing; not including the necessary outlay for the repairs of the buildings, which are in bad condition, and, in fact, almost in ruin. We gave the strictest injunctions that no person, on any account whatsoever, was to remain in the priory after the hour of compline, without manifest and proper reason.

Farley. On Friday next before the Purification of the Blessed Virgin (Feb. 2nd) we visited Farley, one of the cells of Lewes. Here we found 18 monks and 2 lay brethren, who appeared to conduct themselves sufficiently well. On this occasion, as before at Montacute, we gave our positive orders on the subject of the constant use of the crupper, the leggings, the non-eating of meat before seculars, the reading of the church-lessons in the infirmary, and against remaining in the convent after [*hours*] compline [*completorium*].*

* Completorium; the religious service which completes or closes the daily duties; the last nocturnal office; compline.

This house has no debt whatever.

Wenlock. Visitation made at Wenlock on Wednesday next before the Feast of St. Vincent the Martyr (Jan. 22nd) in the same year (*sic*). The religious community amount to 40 monks, and 3 lay-brethren, who conduct themselves with sufficient regularity. The visitors of the Prior of la Charité had already visited this house before our arrival, and had corrected whatever was found amiss.

As regards the use of the saddle-crupper and other matters, we gave the same orders here as at Farley. The Prior found the house upon his entering on office, burdened to the extent of 1,750 marks; at the present moment the debt amounts to 1,500 marks, but bears no interest.

Lenton. On Friday next before the Festival of St. Peter's Chair (Feb. 22nd) we entered on our Visitation of Lenton, where there are 27 monks, and 4 lay-brethren. The pecuniary obligation of this cell amounts to 180 marks, but without bearing any interest. On the subject of the use of the crupper, the laced leggings, the eating of meat before seculars, the reading of the lessons in the infirmary, and against remaining in the convent after hours at night, we issued the same injunctions as at Montacute. It came to our knowledge, that the lay brethren were distinguishing themselves by using a red (or russet) habit; our orders were that in future the distinguishing colour should be darker, and more approaching to black. Whatever else required amending, we rectified.

Thetford. On Wednesday next after the Sunday *Reminiscere* (2nd Sunday in Lent), we visited the cell of Thetford, where the number of brethren amount to 24. These all live with sufficient regularity, with the exception of one, Ralph, the cellarer. This monk we found guilty of incontinency, and living disreputably, whom we expelled and ordered to be removed to do penance at a distant convent, together with another brother, named Henry, whom we also removed elsewhere (or rusticated), for serious and disgraceful injuries to one of the convent servants. Here, again, as on former occasions, we gave

our orders respecting the use of the saddle-crupper, the riding boots or leggings, the eating of meat, reading in the infirmary, and against remaining in the convent after the hour of compline [*completorium*].

The pecuniary liabilities of this house amount to 804 marks. Moreover, there is a debt under the Chapter's seal of 400 marks in respect of the convent's patron, the Earl-Marshal. We issued injunction for the amendment of any other irregularity.

Castle-Acre. On Saturday next after the above-named Sunday *Reminiscere* (2nd Sunday in Lent), we undertook our Visitation of Castle-Acre, a cell to Lewes. The community here number 32, and their mode of life is conducted with propriety and regularity. We issued the same orders here as at Montacute.

The debt of this house amounts to £504 sterling.

Bromholme. On the Vigil of St. Gregory the Pope (March 12th) we made our Visitation of Bromholme. The number of the brethren here amount to 16, who live sufficiently well and regularly. We gave the same orders here as before.

The debt of this cell amounts to £120 sterling. We corrected here whatever there was to be corrected.

Prittlewell. On Wednesday next before the Feast of St. Benedict (March 21st) we continued our visitation to Prittlewell, another cell to Lewes. There are 15 monks here. We corrected whatever was amiss, and gave similar orders in other respects, as we had already done at Farley.

The obligations of the house amount to £100 sterling.

Why we were not able to continue our Visitation to the subordinate houses of Pontefract and Lewes, the bearer of these presents will be able to explain verbally.

In testimony of the truth and correctness of all the foregoing, the aforesaid visitors have hereunto affixed their seals.

[*On a roll of parchment,* 26½ *long, and* 5¾ *inches wide; with the following endorsements* VISITATIO FACTA IN ANGLIA, ANNO M° CC° LXX° V° INCIPIENTE, *and below,* FACTUM EST. "Nouv. acq. latin," 2280, No. 9; B.N.]

Visitation of English Cluniac Houses in 1279 (*7 Edw. I.*), *made by order of Yves de Chassant, Abbot of Cluni, by the Prior of Mont-Didier in France, and the English Prior of Lenton.*

Cells to the Abbey of la Charité.

Visitation of England made in the year of Our Lord 1279, by the Priors of Mont-Didier in France,* and of Lenton in Notts.

On the Vigil of the Feast of St. Margaret (July 20th) we arrived at Bermondsey, in which cell, as a rule, there ought to be 32 brethren, but at this time there were not more than 18. We addressed the Prior and Convent much in these words :—"How is it that the number of your brethren have diminished?"

To this the Prior answered that the Convent was overwhelmed with debt; and on that account, owing to orders of the Diocesan, and the wish of the Abbot, some of the monks had been withdrawn.

We then asked, what the debt of the house originally amounted to, and to this the Prior made answer, stating it to be 1,700 marks. We then asked what the debt was at the present time, and his answer was 2,300 marks.

Thus he had increased the debt by 700 (*sic*) marks. Upon this we said to him :—"Whereas the number of monks were fewer during the last four years, of which you have been Prior until this time, you ought to have diminished your debt, and not to have increased it; besides, you admit yourself, Seigneur Prior, and your whole Convent admits, as well as the official receivers and collectors of your property, that you have received every year from these last 100 marks and upwards, and that this was done with a view of diminishing the debt; a thing never before heard of. Thus, together with the 700 marks aforesaid of the original debt, you have received upwards of 400 marks, and, in fact, almost 100 marks in addition, as all here present now testify. Then, again, some time after

* Priory of Mont-Didier, in the diocese of Amiens (Somme, France); subordinate to Cluni.

you were first appointed, Seigneur Prior Henry had temporary charge of the Convent, and he was an inmate of it for a year and a half, more or less. You appear since that time to have sold a property called Ompton (? *Hampton*), which the purchaser was to hold in fee, and for this you received upwards of 500 marks."

From a certain Adam de Straton, this same Prior (John) received 700 marks, to be distributed over seven years, for a wood which the former bought, called Chavor, and in this transaction there was something altogether underhand or not straightforward. He received, also, 600 marks for the sale of other woods. Moreover, he disposed of certain rents for £8, issuing out of meadows held in fee at 200 marks. In addition to this, four other estates have been demised, namely, Chor (*Chart* ?), Almeborim (? *Almondbury*, York), Wydefort (*Widford*, Essex), Walbant (? *Waltham*), which the aforesaid Prior Henry consigned to Adam de Straton to satisfy the greater part of the debt which he (the aforesaid John) had contracted, but which, in fact, he ought himself to have liquidated. In addition to these estates, there was another property called Richmond, worth six (*hundred*) marks, also disposed of. Furthermore, he appears to have purchased a property, called Bearmont (? *Beaumont*, Essex), which he afterwards sold for 500 marks.

The brethren live correctly, and in accordance with the rule of the Order, and their sacred and devotional offices are becomingly performed; a matter, in fact, which we ought to have mentioned before. The necessaries for the subsistence of the fraternity, in grain and stock, were sufficient until the time of next harvest.

The Prior, after assuming the temporalities, in succession to his predecessor in office, Gilbert, appears to have administered the Convent's affairs and its property badly enough, taking over the house at that time with a debt of from 300 to 400 marks; but subsequent to the time of Prior Henry, things went from bad to worse; he augmented the pecuniary obligations of the Convent by 2,300 marks, and this on his own showing and admission. The state

of this house is simply deplorable. Whatever the said Prior John may say, or promise, there are four properties or manors entirely made over to this same Adam de Straton, and he is only under obligation to reduce the Convent's debt by 1,500 marks.

On Tuesday after the Feast of St. John the Evangelist (July 10th), we arrived at Northampton,* a cell subordinate to la Charité, and instituted inquiry into its state. There are at this time the accustomed number of resident monks, namely, 25. Sometimes there are more, and sometimes fewer. The Prior renders all due obedience to his Diocesan, acknowledging his jurisdiction, and this has been the case for the last sixty years. The brotherhood live according to rule, and all sacred and devotional services are duly and properly celebrated. The Convent has a sufficiency of grain and stock for the use of the community, up to the time of the next harvest, or longer. The Prior took over the house from the Prior of Wenlock (namely, the Prior John, of whom we have spoken), ostensibly with a debt of 272 marks, but after the said John had resigned the priorate, he discovered the Convent's liabilities to be, in fact, much greater, the house being encumbered with an additional debt of 100 marks, and upwards. At the present moment its obligations amount to 200 marks, but Prior Bernard, now in office, has leased an estate for five years, named Estotebite (? *Eastby*), to one of the creditors, named Walter de Sham. It is valued at a yearly rental of 100 shillings, and let for 400 marks, and of the term three years have already expired. He has also renewed or granted a fresh lease of another property (assigned on a twelve years' lease by his predecessor, the said John), at 250 marks. Of this lease eight years have already expired, and the estate, which is called Sewell (? *Swell*, Glouc.), is valued at £35 per annum. Moreover, the same Prior made over, for a large sum of money, to the above Walter de Sham a living, or benefice, named Eston (*Easton*, N'hants) worth £60, belonging to the Priory of Northampton. How this was all managed,

* For Charters of the Church of St. Andrew of Northampton, see Dods. M.S., Vol. 79, fo. 9-12 (Bibl. Bodl.).

and other matters in connection with it, must be explained verbally, for it would take too long to put into writing. The Prior says, that upon what remains he will be able to hold on, and admits truly and honestly enough, that when he first came he was without experience and younger, and perhaps not very careful. Since that time, by God's help, he carries on his affairs well, honestly, and in earnest. At any rate the former administration of this convent and its property by Prior John, above alluded to, was most objectionable and negligent. The conventual buildings are in good repair.

Cell subordinate to Cluni.

On the Feast of St. Peter ad Vincula (August 1st) we arrived for our visitation of Montacute. The ordinary number of resident monks (namely, 28) are here at this time; sometimes the brethren appear to have been fewer. They perform their sacred offices devoutly, and lead regular and exemplary lives. The conventual buildings are for the greater part in good repair; all necessary substance (as grain and stock) for the use of the community, is sufficient till the coming harvest. The Prior took over the house from his predecessor, Dom Gilbert, with a debt of 550 marks. When the Lord Abbot (of Cluni) was sojourning here, its obligations amounted to 300 marks, but that was 11 years ago. The debt at present amounts to 200 marks, with an additional debt of £42. Besides (a matter kept back), there is a report that the tithe of one of its cells is not forthcoming, and in addition to this, a certain non-resident canon or priest, named Solomon of Rochester, has been constantly robbing and defrauding the Prior for the last two years. The reputation of this Prior has been somewhat, or rather, to say the truth, very much vilified and blackened, and to an extent that he is not likely to get over. Still, for my own part, I firmly believe that he has been very unjustly defamed. Of whom, and about whom, or other matters relating thereto, it will be necessary to speak *vivâ voce*. The Prior certainly seems to have been decidedly remiss in his temporal administration of the priory, but by the

help of God he appears to have become, and now is, a steady, discreet, obedient, and devout person.

The Cluni manor, or estate of Letcombe Regis, belonging to the Lord Abbot, now leased by the Prior of Montacute, is in a hazardous position, for the King's claims upon it for arrears and debts amount to £180. Against this, the Prior affirms that during the time he has held the manor, he has paid £20. However, whatever is owing is best known to the Lord Abbot himself.

The same may be said of two other estates, leased by the mother-house to a certain knight, which appear in equal danger; the said lessee having paid nothing during the time he has held them.*

Cells to the Priory of St. Martin des Champs.

On Tuesday before the Feast of St. Lawrence (10th August) we reached Barnstaple, a cell of St. Martin des Champs. The brethren consist of a prior and five monks, who live honestly, and in accordance with the rule of the Order. Divine offices are properly conducted. The brotherhood here numbered at one time somewhat less, but the Ordinary (or Diocesan), whose jurisdiction the Prior acknowledges, and has always acknowledged, required him to have not less than five resident monks; indeed, he sometimes obliges him to have more. The necessary quantity of grain and stock were far from abundant in this establishment, but the time of harvest is drawing near. The Prior (it would seem) had been engaged in litigation with a neighbouring abbot, in respect of a certain tithe, amounting to 15 marks, of which the abbot had fraudulently deprived him. The latter, however, ultimately offered him £100, or something less (by way of compensation) in order to cancel or quash the matter. I was told, after leaving the priory, that the Prior had accepted this money, so that the abbot of course retains, and will continue to retain, the tithe in question. We certainly were under the impression that the Prior had been unconcerned and lukewarm in maintaining his

* Alludes to two of the Cluni estates in England.

rights.* When he, the Prior, first took over the house, he found it encumbered with a debt of 53 marks, with an additional debt of 20 marks to one of the burgeois of Paris. On none of these obligations has he paid anything; neither has he paid another six marks, owing to the Prior of St. Martin, out of the aforesaid debt of 53 marks, and is under the impression that he only owes £20. He has enclosed the priory with a precinct wall, sufficiently effective, although only of earth. He has also built a small grange or farmstead. The other conventual buildings are sufficient, and appear to be in good repair. There is a good and handsome church, and solidly constructed.

Of the aforesaid brethren he has conferred the habit on one [*vestivit*]; another came by exchange into the priory from Montacute, of which he (the Prior) had previously been the superior for four years.

On the Saturday following, the Prior of St. James of Exeter, having been cited by us to attend in person, for we knew that he was very poor, and would be much inconvenienced by receiving us at his own priory, gave us a true and faithful account of the condition of his Convent; and to this effect:—That he took over the house, when he first came to it, with a debt of £8, but at the present time its liabilities amount to £20, the chief cause of such increased amount being, that he had to rebuild two mills which were falling into ruin, but are now in good working order. Much of the property had been alienated by his predecessor Théobald, (at the present time Prior of Barnstaple), and this assertion he made in that Prior's presence; neither could Prior Théobald deny it. What those alienations were, may be seen in a schedule which the Prior handed in to us. He had only one colleague resident at the priory, a man somewhat old, and no doubt of good and laudable reputation, but not having been ordained, it is impossible for the Divine offices to be regularly or properly con-

* Allusion seems to be made to the subject by Oliver ("Ecclesiastical Antiquities of Devon," iii., 34), in which it is said, that in 1435 (according to the "Episcopal Register of Exeter") this, or a very similar dispute on the question of tithe, was brought before the Bishop, in which case the question may have been revived. For the foundation of the priory of St. Mary Magdalene, see Dods. MS., V., 147, f. 32 (Bibl. Bodl.).

ducted. We therefore impressed upon him the necessity of getting a canon from the Prior of Montacute. In this he acquiesced, being what he himself wished, so that this arrangement will remain in force until otherwise ordered by the Prior of St. Martin-des-Champs. The Prior is a good, worthy man, and renders all due obedience to the Diocesan, but his convent is very poor. The church, and priory generally, he reported as being in good condition, as far as the buildings themselves go. He has been there already four years.

Cell to St. Martin-des-Champs.

The same day the Prior of St. Clare arrived, whom we had ordered to attend upon us. We had already understood that this Prior and his colleague were leading an immoral and incontinent life; neither do they agree with one another. The Divine offices are not only totally neglected, but the goods of the church are for the most part dissipated and alienated. The Prior takes upon himself all sorts of manual labour, and acts more like a subordinate; the establishment is not worth more than 72 marks, and for all this state of things the Prior and Monseigneur the Abbot of St. Martin must provide whatever remedy they think fit. As far as constructions or buildings go in the aforesaid house, they may be considered *nil*, for everything has been made away with.

Cells subordinate to Montacute.

On the Sunday following we arrived at Careswell, a house subordinate to Montacute, where there are three monks and a prior, who live commendably, honestly, and according to rule. The Prior is a good man, and, although an Englishman, humble, sensible, and discreet. The church and conventual buildings are all in good condition. The convent has no debt, and there is a sufficiency of provisions to last until the next harvest. He took over the house with a pecuniary obligation of 60 marks, and has been there now three years.

Cell to Montacute.

On the following Tuesday, we came to St. Mary of Holme, a cell subordinate to Montacute. There are two monks and a prior, who live regularly and commendably, and fulfil their different religious duties according to the exigencies of the place, and the limited number of the community. The Prior took over the house with a debt of 20 marks, which is entirely liquidated, and it now owes nothing. He has been Prior for three years. The different buildings and church are in good repair; and the house has sufficient provisions to last until next harvest.

Cells to the Priory of Lewes.

On the Sunday after we arrived at Farley, a house dependent on Lewes. The number of the brethren amount to 18, who live correctly and according to rule, and carry out their Divine offices properly. Nevertheless, the Prior has been publicly accused of immorality, usury,* disobedience, and incontinency. This has been going on for the last ten years, as he even himself distinctly admitted. He acknowledges no obedience to superior authority, and told us plainly, that he had no intention of attending the Chapter General, and ignored all commands in that respect. The house, otherwise, is not in debt, and as far as temporal matters go, the supplies are abundant; but in its spiritual condition, as affects the said Prior, who is most insubordinate and quite incorrigible, its shortcomings are manifestly great.

On the following Tuesday we came to Clifford, a cell to Montacute. The brethren here number eight, independent of the Prior. They live regular and good lives, and all devotional offices and rites are properly conducted. The Prior is an especially worthy man, and of good report. He received the house, on his first appointment, with a debt of 114 marks; its liabilities are now reduced to 100 marks. He put a new roof to the main building, and thoroughly repaired it, for it was fast falling into

* For definition of "usury," as here understood, see Decretales Gregorii IX., lib. V., f. 259.

ruin. The priory is in a bad neighbourhood, its surroundings being of the very worst.

House subordinate to the Priory of la Charité.

On Friday after the Feast of St. Bartholomew (25th August) we entered on our visitation of Wenlock, one of the cells of la Charité. At the present time the number of resident monks is only 35, whereas in olden time there used to be 40 and upwards. They perform their Divine offices properly, and live honestly and according to rule. It is upwards of seven, or nearly eight years, since the temporalities were made over to the present Prior, and according to his own account he found it with liabilities amounting to 1,700 marks; but such we ascertained was far from being the case, the debt at the time in question not amounting to more than 500 marks. Probably, by the aid of what is in hand, and what is owing to the house, the said 500 marks may be redeemed. But the following will show the mode in which the said Prior pretended to have taken over the Convent:—"In such and such a locality [he made out] there is a farm-house wanting, worth 200 marks. On another estate a dwelling-house worth 100 marks is also non-existent. On another estate 200 head of cattle, 100 milch cows, 3,000 sheep are unaccounted for. Certain silver utensils are not forthcoming, valued at so much," etc.; and in thus reckoning up, and computing fictitious deficiencies in that manner, he asserted the Convent's debt to amount to the foregoing 1,700 marks, testifying to its truth, and confirming such attestation both by his own seal and that of the house. But the whole matter was a piece of pure invention, and a downright fraud, for neither cattle, cows, or sheep ever existed, as so set down; neither could he, or anyone else, have pretended to have even discovered any such deficiencies, or run up such a total, either in respect of a longer or shorter period of time, for this house happens to be, perhaps, one of the richest and best endowed of any.

In addition to all this, he let on a life lease one of the

convent's estates to a certain knight and his wife, and for this he received 800 marks. Neither of the parties are now living, so that the property has reverted to him, the knight and his wife not having enjoyed it above three years. Besides this, he made away with a virgate of the convent's land to one of its officials (named Simon), as a copyhold of inheritance, and on a like tenure he gave the Priory's porter another virgate of land. Again, to an official (named John Trecy) he demised his own prebend for life, with horse and servant, which he is thus entitled to hold as of the convent of Wenlock during life. Seeing, however, that the said John had conveyed to the Church of Wenlock a full carrucate of land with all its belongings, this arrangement may have had something redeemable in it, but in spite of this, the Prior alienated this very same carrucate of land to a party named Nicholas Brisbane, which he had neither power or right to convey, so that of course he not only got the equivalent, but probably has the money still. He has thus been guilty of gross fraud in respect of the church, which stands still unreleased from its original engagement. Then again, to cite another case; when the Prior first came to Wenlock, he conveyed a yearly rent of 15 marks on the revenues of the priory to Adam de Straton, for which he gave him security by deed, under his own and the Convent's hand; but he has never satisfied this obligation in respect of one penny. The result of this last business would plainly be, that if another Prior succeeded him in the priorate, who did not chime in with the arrangement, the said Adam would not only recover the whole, both arrears and rent, but, what would be worse, he would stand possessed of the property. Moreover, when the Lord Abbot [*of Cluni*] was in England, the Prior affirmed that the debt of his convent amounted to 2,200 marks, although he had then been in office for six years; but when I was at Berdmondsey he told me the debt was only 800 marks. Coming here, as I have, during his absence abroad (for he is out of the country), I have not been able to ascertain the exact truth, either from the brethren of the house, or from those whom the Convent's

debt of 500 marks chiefly concerns, and I have quite come to the conclusion, that it is almost impossible to elicit the truth from English monks.

All the foregoing I discovered to be, as stated, from the Prior's own papers and legal documents, and I told him the state of the case on his return from abroad; at which he appeared, of course, very much astonished. Certainly, if this matter is well looked into, and thoroughly investigated, it will be found that the liabilities of the house exceed 1,800 marks. It is perfectly evident, and clear to anyone of sense, that the Priory of Wenlock will not only be liable for this debt, but still greater loss and complications will arise in respect of Bermondsey and Northampton, if the present Prior remains any longer at his post. He sells and alienates whatever he possibly can, and, apart from this, is altogether a restless and discontented character. In an underhand way, he is manœuvring to become elected, if he possibly can, to (the See of) Rochester, and thus to make himself independent of Cluni.* In all this matter we see great peril impending.

Cells to the Priory of Bermondsey.

On the following Monday we arrived at St. James of Derby, a cell subordinate to Bermondsey. The house consists of a prior and 2 monks; the former is a worthy and good man, and of exemplary report, and has only come to take charge of the house since the last Feast of the Purification. One of his colleagues leads a chaste and honest life, which cannot, however, be said of the other, who lives disreputably, and whom we have expelled, and removed to do penance† at Bermondsey; whilst another has been substituted in his place.

Divine offices are rightly and properly conducted. When he (the Prior) first came, he received it with a debt of 40 shillings, but inasmuch as he found nothing in the house, neither was able to obtain anything in the neighbourhood, he was under the necessity of contracting a debt

* It seems strange that such a worthless character should be named as even aspiring to a bishopric!

† Rusticated.

of £4 10s. He was just on the point of getting in his harvest, which will quite support him till next season. The conventual buildings are sufficiently good, but the roof of the church was in bad repair, and we told him to get a new roof on it.

Cells immediately dependent on Cluni.

On Thursday after the Feast of St. Augustine (Sept. 6th), we came to Lenton, where there are 25 monks, the usual complement, leading good and commendable lives, and living according to rule. Devotional exercises are also properly and solemnly conducted. The Prior is a worthy, good man, of blameless repute. He found the house with a money-debt of 935 marks, and one for 40 sacks of wool, (the cost of each being 15 marks), and of these last he has paid for 32, and still owes for 8 sacks. On the other hand, the convent is in debt to the amount of 1030 marks, arising from a dispute with the Chapter of Lichfield,* composed of rich and influential persons; some of them being about the King. The matter concerns a yearly tithe of 250 marks. The Prior has already expended 160 marks in litigation, and thinks he shall have to incur further legal trouble, and carry the matter either into the King's court (or the Roman court),† in order to recover these 160 marks. Moreover, when he first entered on his duties, he found an insufficiency of all necessary provisions and sources of supply. He has also had since then, to pay an annuity of 40 marks to the outgoing Prior, which he can ill afford. There is another debt of £40 on a certain property which originated with a former Prior (Roger), and not contracted by him.

* This matter refers to litigation with the Dean and Chapter of Lichfield, respecting the tithes of certain churches in the Peak of Derbyshire, originally bestowed by William Peverell on the Priory of Lenton, but which, on the confiscation (*temp.* Henry II.) of the Peverell estates, were granted by the King to his son, John, E. of Mortaigne, who gave them to the Canons of Lichfield. (Harl. MS., 4630, 4799). *Cf.* "Derbyshire Archæological Soc. Journal," V., 133 *seq.*; Godfrey, "Hist. of Lenton."

† The word *curia* is alone given in the original. As the probable appeal would be to Rome, we consider that the word "*Romana*" has been omitted rather than that of "*Regis*;" the Roman Court being a more likely tribunal of appeal than the King's Court.

Cells to la Charité.

On Monday preceding the Feast of the Nativity of the Blessed Virgin (Sept. 8th), we arrived at the Priory of Monk-Bretton, accompanied by certain officers of the Sheriff, Nicholas de . . . .

Knocking at the outer gate, we demanded admittance in the name of our Lord Abbot, on whose service we had come to carry out the visitation of the house. To this we received no answer. Again and again the knocking was repeated, but to our continued demand for admission the portal-gate remained persistently closed. A certain person, however, whose name was William de Riole, seemed to be acting for the Prior and Sub-Prior and the rest of the convent, on this occasion, and upon him, in the presence of all, we forthwith proceeded to pass sentence of excommunication; which being done publickly and in writing, we took our departure. The same day we immediately reported the matter to the King, and to the Sheriff, and in due course received the following commands and instructions:—By the King we were ordered to take into custody the above William de Riole; and the Sheriff directed us to force or make good our entrance into the priory. As for myself, I quitted the spot, but left the Prior of Montacute to await the necessary warrants and summonses. On their arrival he returned to Monk-Bretton priory, accompanied by the bailiff and other sheriff's officers. On entering the priory, he at once proceeded to the church, and knocked at the door of the chapter-house. Certain of the inmates, habited in the dress of the Order, were there; some were sitting in the cloisters. The visiting Prior then entered the chapter-house, in order to carry out the duties of his office, but not a single monk appeared, and being asked the reason, the fraternity affirmed, one and all, that they had no intention of attending; their Prior was away, and they would not attend without him. Upon this the Prior of Montacute, in presence of the entire assemblage, proceeded to pass sentence of excommunication upon the said William, the Prior, the Sub-Prior, and the whole contumacious com-

munity, proclaiming them so excommunicated on the part of the Abbot of Cluni, and revoking at the same time the compact or agreement which was in existence between the priories, declared it null and void.* Upon this the Prior of Pontefract withdrew at once, without either eating or drinking, or holding any further communication with them. It will be imperative to interfere very seriously in this matter, and consider what measures are to be adopted.

Cells dependent on la Charité.

The same day we came on to Pontefract, where the brethren number 27, including the Prior. They properly conduct and devoutly perform the Divine offices, leading also honest and commendable lives. The conventual buildings are well roofed, and in good repair, and the Prior has added to them; the church is good, as also its ornamentation. As to its temporal wants, in respect of food or provisions, they are both abundant and sufficient until the next harvest. On his first appointment, he found the liabilities of the house to amount to 3,200 marks. It is 12 years since he first took it over, and now the debt is reduced to 350 marks, or even less; and this the Prior affirmed in the presence of the whole Convent, in which all that community agreed. In addition to this, the Prior has obtained a small property of 2 carrucates of land, which seems to be a profitable acquisition. Moreover, 15 years ago the Convent incurred an obligation of 400 marks, for which it made itself liable for the Priory of Monk-Bretton; but it holds bonds and written securities from that house, by which the latter indemnify and protect it against loss.

* Monk-Bretton, near Cudworth and Barnsley, in Yorkshire, was founded for Cluniac monks, *temp.* Hen. II., by Adam FitzSwain. In 1269 this convent had a dispute with the Priory of Pontefract, about 10 years before the above-named occurrence, which was settled by arbitration in the presence of the Prior of York, and some of the Friars-Preachers of Pontefract. The compact annulled on this occasion, seems in some way to relate to this matter, and is *possibly* referred to in the next Visitation report on Pontefract. A charter-book of Bretton is (or was) in the possession of Mr. Wentworth, of Woolley. Extracts from a chartulary of the priory, are also found among the Dodsworth MSS., Vol. 61, f. 32; and Vol. 62, f. 48b.; and Vol. 116, f. 29-38 (Bibl. Bodl.).

Cells dependent on Lewes.

On Monday following the Nativity of the Blessed Virgin (Sept. 8th), we arrived at Castle-Acre.* The brethren number 35. They conduct themselves well, and carry out the Divine offices and all other ecclesiastical rites, in a proper manner. The liabilities of the house amount now to 1,700 marks, but when the Prior first came to it, the debt was only 600 marks. Another debt, which it incurred and became responsible for, is in respect of the present Abbot of Vézelay,† Milo‡, at the time he was Prior of Lewes. There is an insufficiency of grain, or what will be necessary to last, till the coming harvest. The Prior is too extravagant. He would resign gladly enough if he could, but the difficulty is to find someone willing to replace him, and take over the house. I reported the matter in question to the Prior of Lewes.

The following Tuesday we got to Thetford. The Prior of this house, named Vincent, found 13 monks when he first came, but now their number has increased to 22. They all lead commendable lives, and the Divine offices are properly and devoutly conducted. The buildings are in good repair, and the church and cloister remarkably good and handsome. There is a sufficiency of grain, stock and provisions to last until next harvest. The debt of the house was 500 marks when the Prior took it over, notwithstanding that his predecessor, Prior Thomas, affirmed that its liabilities did not exceed 400 marks, with another debt of 300 marks, in respect of its *avoué;* but this last debt is liquidated. The Prior of this house took in hand the repair of the conventual buildings, and the construction of new farmhouses, barns, etc., and laid out £100 towards them, and it is to be hoped that he will accomplish the matter satisfactorily, for he is a worthy, good man, and the whole country is high in his praise. The house, however,

* Founded by William de Warenne, 1st E. of Surrey.

† Vézelay, Abbey (Yonne, France).

‡ Milo de Columbiers (or Columbers), was elected Prior of Lewes in 1268. He resigned in 1274, on becoming Abbot of Vézelay.

is very much embarrassed and crippled, by the continued abode there of the *avoué*, brother of the Earl Marshal,* who costs the house more than the whole religious community and Prior together. There was a great complaint also made with reference to the loss of a certain silver drinking-cup.

On the Thursday following we found ourselves at Horksley, a house subordinate to Thetford, where the brotherhood consist of 4 monks and a prior, all leading good and regular lives, and rightly celebrating the Divine offices. The Prior has not long entered on his duties; he found the house with a debt of 40 marks, which has since increased to 100, but from the surplus which he will have by his coming harvest, he will be able to redeem it by 40 marks.

The Sunday following we were at Prittlewell, a cell to Lewes, where the brethren number 14, living good and regular lives, observing the rule of the Order, and properly conducting their Divine offices. The Prior had to rebuild his church, but the other conventual buildings are in good repair, and the house has no other debt than that of 500 marks, for which it is responsible in respect of the present abbot of Vézelay, at the time he was Prior of Lewes. The Prior is a worthy man, blameless, and of good report. There is a sufficiency, although not more than enough, of necessary food, to last till next harvest.

On Friday after the Feast of St. Matthew the Apostle (21st Sept.) we came to Lewes, where the brethren amount to 50, living correctly, and in accordance with the rule of the Order. When the temporalities were made over to him, the Prior found the house encumbered with a debt of 4,000 marks, but at the present moment the amount is reduced to 2,800 marks, leaving still a debt of 250 marks for the restoration of the church, and 250 marks on another account. For these sums certain silver vessels and utensils have

* Allusion is here made to the brother of the Earl Marshal, Roger Bigot, 5th E. of Norfolk, who was nephew to Roger, the 4th Earl, and succeeded to the honours in 1270.

been pledged, and deposited as security. Moreover, there is a balance on the wrong side in respect of a contract for wool, of which no more could be provided by the Convent to the purchasers than amounted to 100 marks. Again, there had been, and was, another deficit in respect of the necessary grain and stock for the use of the convent, reckoning from the first Sunday in Lent to the coming harvest. A deficiency also existed in other agricultural matters, amounting to 600 head of cattle on some of their farms, with 400 swine, and 6,000 sheep; and there is owing besides to wine dealers an account to the amount of 25 casks of wine for the past year; the cask of wine is reckoned at 4 marks sterling. Another sum is due to the Lord Abbot [*of Cluni*] amounting to 100 marks, in respect of the Convent's customary annual tribute or pension. In short, the Priory of Lewes is in such a financial condition, that according to those who know it well, it will be very difficult to relieve its liabilities at all, and at the best it will take upwards of 20 years to liquidate its debts, a state of things, true and deplorable as it is, but tolerably notorious, and how it has come to this condition, by whose misrule caused, and from what other circumstances arising, is a matter also full well known.

Cell to the Priory of Lewes.

On the Wednesday following, we came to Monks-Horton, where there are 13 brethren, conducting themselves well, leading honest lives, and carrying on their various devotional exercises with regularity and propriety. The spiritualities and temporalities of this priory are in the most satisfactory condition; the house owes nothing, and the necessary amount of grain and stock for the subsistence of the community is in superabundance. The Prior, who is an Englishman, is a most excellent man, and irreproachable in his life and character; his reputation stands very high. He put a new roof to the church, and has also thoroughly repaired the

cloisters; and, thanks to him, the aforesaid house is spiritually and temporally in perfect condition.

[*On a narrow roll of parchment, consisting of three membranes, tacked end to end, and written on both sides; length* 27 *inches, width* 7¾ *inches. Endorsed* VISITATIO ANGLIE ANNO II° LXXIX.; *and beneath,* FACTUM EST. "Nouv. acq. latin," 2280, No. II.; B.N.]

[*The ensuing descriptive enumeration of the English and Scotch foundations of Cluni is undated, but from the contents, appears to have been compiled from Visitation-reports of* 1298 (26 *Edw. I.*); 1390 (13 *Ric. II.*); *and* 1405 (6 *H. IV*).]

Here follow the different abbeys, priories, and cells directly or subordinately subject to the Church of Cluni, in the province and kingdoms of England and Scotland.

First and foremost, is Paisley, an abbey in the diocese of Glasgow, in which the fixed number of the brethren amount to 25.*

Next, the abbey of Crossraguel, in the Glasgow diocese, directly subject to that of Paisley, of which the brotherhood in 1405 (6 Hen. IV.) numbered 10.†

[*Cluni*].—The Priory of St. Pancras at Lewes, in which the regulated number of monks should as a rule be 35, although in olden times, according to some, there have been as many as 45 or 50. Eight masses should be celebrated here every day, of which three are with chant (or *musio*), and these are set down in the table of week-day lessons. The observance of the "washing

* The Abbey of Paisley, dedicated to SS. Mary, James, Milburga, and Mirin, was a Cluniac foundation of the reformed Order of St. Benedict. It was founded in 1163-4 by Walter Fitz-Alan, the first of the Stewarts, and Baron of Renfrew, and colonized by monks from St. Milburga, of Wenlock. It was the burial place of many of the Stewarts [Stuarts], until their accession to the throne of Scotland.

† Crossraguell, Crosragmol, or Crooeraguell, was founded for Cluniac monks from Paisley, by Duncan, 1st Earl of Carrick, and was made exempt from it in 1244. The site was near Maybole, in Ayrshire.

of the feet" [*mandatum*],* and almsgiving, are daily followed, with the uniform upholding and performance of the convent's rule. Of the five [*immediate*] affiliations (*of the abbey of Cluni*) this house is the second, and on this subject there exists a decision arrived at in 1298 by Bertrand (du Colombier) Abbot of Cluni, relating to this priory, on being instituted to which, the Prior of Lewes will be seen to pledge himself to many obligations. This compact has, in fact, been annulled, having been revoked by the decretal† of the Holy See on the former practice of election, and is confirmed by letters apostolic in our possession.

[*Cluni*].—The Priory of Montacute, also, is immediately dependent on the Abbey of Cluni, in which the established number of the brotherhood is 34. There are six daily masses, of which three are with chant (or music), and three without (*low masses*), and these are given in the table of lessons, save one, which is chanted in a certain chapel dedicated to St. Michael. Hospitality, almsgiving, and all things which are prescribed by statute and rule, are duly and properly observed, and the brethren assemble regularly for the daily chapter.

[*Cluni*].—The Priory of Lenton, also, founded in honour of the Holy Trinity, in the diocese of York, is immediately subordinate to the mother-house of Cluni. In this house the proper complement of the brethren should be 32, although some maintain that there is no fixed number. There are daily six masses celebrated, as set down in the table of lessons, of which three are conventual masses, with music, and three are low masses, of which last, one is of the Trinity, and the remaining two are masses "for the dead." Monastic obligations are all duly and strictly observed. The founder of the priory was William Peverell.‡ He and his successors are

* The observance of this prescribed custom took place daily, from the beginning of Lent to the calends of November (*Du Cange*); known also, as *Mandatum quotidianum*; and is not to be confounded with the "washing of feet" in Holy week.

† Decretal; law or decision made by the command of the Pope.

‡ See Charter of foundation of Lenton Priory, "Records of Cluni," i., pp 59-62.

under the obligation, as patrons, to transmit yearly to the Church of Cluni a mark of silver, in acknowledgment of the stipulations on that head when founded. This obligation was confirmed by the King's letters patent.

[*Charité-sur-Loire*].—In the Priory of Bermondsey, a cell to the Priory of la Charité, the constituted number of monks should not be less than 24. There are daily celebrated here five masses, as set forth in the table of lessons; of these, three are with chant (music), and two are "said," without music (or low masses), although in former times there were six daily celebrations. Hospitality, almsgiving, silence, and all other monastic obligations and duties, as enjoined by rule, are well observed.

[*Charité-sur-Loire*].—The Priory, also, of St. Milburga of Wenlock, is a cell to the same Priory of la Charité, and its brotherhood number 40 monks. Every day seven masses should be celebrated as a rule, and of these, three are with chant (or music). Alms are daily bestowed (on the poor), and all statutes prescribed by the rule of the Order, are duly and strictly carried out.

[*Charité-sur-Loire*].—The Priory of St. John the Evangelist at Pontefract, one of canons-regular [*conventualis*],* is another cell immediately subordinate to la Charité, and is situated on the confines (or borders) of Scotland.† The accustomed number of monks (or resident brethren) in this house is 20; and there are four "conventual masses" daily celebrated here,‡ of which one is, however, "said," or without music, being notified in the table of lessons. All duties and other monastic obligations are duly performed.

[*Lewes*].—The Priory of Castle-Acre is a cell or offshoot of Lewes Priory. The number of its monks should, as a rule, be 26, and there are seven celebrations

* See foot-note, p. 15 *antea*, on this denomination.

† The site of Pontefract (as above) is a noteworthy instance of the imperfect geographical knowledge of those days. The Scotch Abbey of Paisley remitted its tribute or pension to the Mother-house through the Prior of Pontefract, as the nearest English Cluniac house (S. "Records of Cluni," ii., p. 160).

‡ For particulars of "Conventual Mass," see "Catholic Dictionary," Addis and Arnold, 1884.

of the mass here daily, written down in the table of lessons; three of these are with chant (or music), and four without either. It is said that in former times the brotherhood were not limited to any fixed number, and the brethren sometimes have been as many as 30, and upwards.

[*Lewes*].—The Priory of Prittlewell is also subordinate to Lewes priory, and is within the jurisdiction of London,* the number of its brethren amounting to 24. The only alms distributed to the poor are the remains or leavings from the refectory, or what may be collected from the Prior's table. Four daily masses are celebrated in this priory, all of which are set down in the table of lessons, and of these, three are with, and one without, chant (or music).

[*Lewes*].—The Priory of St. Mary Magdalene, of Farley, is also a cell to Lewes. The brethren number 20, and of the six daily masses here celebrated, and noted in the table of lessons, three are with chant (or music).

[*Lewes*].—Another cell to Lewes Priory is that of St. Mary at Clifford. The number of monks amount to 11. There are daily celebrated here three masses with chant, another mass "for the dead," and a mass "for benefactors." Divine offices, hospitality, almsgiving, and all monastic obligations and duties are here duly performed, as far as it is possible.

[*Castle Acre*].—Mendham is a cell subordinate to the Priory of Castle Acre. The brethren amount to 9 in number, and the fixed number of daily masses are three; of these, two are with chant, and the other is "said" throughout.

[*St. Martin-des-Champs*].—The Priory of St. James at Exeter consists of a Prior and one monk, and is a cell directly subordinate to St. Martin-des-Champs.

* The word is "*civitas*" in the original, and must be taken inferentially. The jurisdiction of the city (or rather of the Lord Mayor as Conservator of the Thames), would place Prittlewell at its extreme eastern boundary. The parish borders on the Thames, and is in the diocese of London, within the ecclesiastical jurisdiction of whose Bishop it would lie.

[*St. Martin-des-Champs*].—The Priory of St. Mary Magdalene, or known also as of St. Clare, is another cell to St. Martin-des-Champs, and consists only of a Prior and one monk.

[*Lewes*].—The Priory of Monks-Horton is a cell directly dependent on Lewes, in which, according to some, the brethren should number at least 8, but, according to other authority, the number should not be less than 13. There are three masses daily celebrated, viz., high mass, that of the Blessed Virgin, and the third for the dead. At high mass the deacon says (or sings) the Gospel. The reading "at table" in the refectory, during the dinner-hour, is strictly performed; and the care of the conventual-seal is in charge of three of the community, namely, the Prior, Sub-Prior, and one other of the brethren.

[*Priory of Thetford*].—To this Priory, the cell of Wangford is directly subject, and the number of its brethren is fixed by some at 5, and by others at 4 only. The number of daily masses are two, and both celebrations take place with chant (or music).

[*Castle-Acre*].—Another cell to Castle-Acre priory is that of Bromholme,* and is immediately subordinate to it. The brethren number 25.

[*Charité-sur-Loire*].—The Priory of St. Andrew of Northampton is a cell directly subject to la Charité. The number of monks belonging to it is fixed by some at 25, by others at 30. There are five daily celebrations of mass, of which three take place with music (or chant), and the service is set down in the table of lessons. The ordinary monks' loaves (or bread baked for them) should weigh 52 [*pounds?*], and a tenth part of what is baked for the conventual establishment is distributed to the poor.

[*Thetford*].—The Priory of Horksley is a cell directly subject to the Priory of Thetford. The number of the monks is stated by some to be 3, by others not to exceed

* It was at one time a cell to Castle-Acre, but was subsequently discharged from all obligations to it.

2. Divine service is celebrated here without chant (or music), except mass and vespers.

[*Lewes*].—Stanesgate Priory, is a cell to Lewes, and consists of 2 monks, or is fixed by some at 3 monks for its community. One mass should be celebrated here daily, and that with chant (or music).

[*Cluni*].—The Priory of St. Mary of Thetford is in the diocese of Norwich, and a direct affiliation of the mother-church of Cluni. The religious community comprise 22 monks, but according to some there is no determinate number of its brethren. There are six daily masses celebrated, three with chant (or music), and three without (or low-masses). A tenth part of the bread is reserved for distribution and almsgiving. All monastic obligations and duties, in respect of the Order's rule and statutes, are duly observed.

[*Cluni*].—The Priory of Bromholme, or Baketun, is directly subordinate to the mother-house of Cluni. The brotherhood number 16. There are five masses celebrated daily, three of which are with chant (or music), and two are "said" throughout. It is asserted, on the other hand, that four celebrations are the proper number of services. All statutes and monastic duties are well and thoroughly observed, and, according to the visitation of 1390, there were at that time 18 monks, including the Prior. In conformity with the agreement or contract formerly in force between this house and the Priory of Castle-Acre, to which it was at one time directly subordinate, the vacant priorship, whenever it happened, was accustomed to be filled up by the latter house.

[*Priory of Montacute*].—To this Priory, that of Malpas is a cell.

[*Charité-sur-Loire*].—The Priory of St. Augustine of Daventry, near Northampton, in which the religious community consist of 18 brethren, is a cell directly subject to the Priory of la Charité.

[*Castle-Acre*].—In the Priory of Rainham [*Normannesburg* or *Normannesberch*], the community comprise the Prior and 2 monks, and the cell is immediately subordinate to the Priory of Castle-Acre.

The Priory also of Sleusham, is another cell to it, and consists of a Prior and 1 monk. There is one daily celebration here.

[*Lenton*].—The cell of Roche, subordinate to Lenton Priory, consists of a Prior and 1 monk.

That of Kershal is another cell subject to Lenton, with a Prior and 1 monk, and the celebration of mass takes place here only once daily.

[*Wenlock*].—To this priory, Dudley is a subordinate cell. There are 4 monks in this house, and the Divine office of mass takes place twice daily. One celebration is with chant, the other is "said."

[*Montacute*].—The Priory of Careswell is directly subject to that of Montacute. The number of the religious community of this house is fixed by some at 3 monks, including the Prior, or at 6 monks with the Prior.

[*Montacute*].—The Priory of Holme is, also, a cell to Montacute. The fraternity consist of the Prior and 2 brethren.

[*Bermondsey*].—The Priory of St. James, of Derby, is directly subject as a cell to Bermondsey. It consists of the Prior and 2 monks, and there is one daily celebration of mass.

[*Lewes*].—Tickford Priory, in which the religious community consist of 16 brethren, is directly subordinate to Lewes.

[*To the foregoing, follows the enumeration of the four great Cluni estates in England, those, namely, of Letcombe Regis* (*Berks*), *Offord-Cluny* (*Hunts*), *Tixover, and Manton* (*Rut.*)]

Extracted from the Records, Charters, and Evidences among the Archives of the Abbey of Cluni, by us the undersigned, public notaries, official scribes, and secretaries of the said Abbey.

(Signed) CHASTELLIER,
PAILLIER.

[*Copy made by Lambert de Barive; the original in a hand of the 15th century (circa* 1450); *endorsed* BENEFICIA REGULARIA ORDINIS CLUNIACENSIS IN REGNIS ET DOMINIIS ANGLIE ET SCOTIE EXISTENTIA. "Collection Moreau," Vol. 283, f. 41-44; B.N.]

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[*The letter "n" after the page signifies "note."*]

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Pancras (St., of Lewes), 5, 9 *n.* S. Lewes.
Paray (Autun), 9 *n.*
Payerne (Lausanne), 9 *n.*
Pension (or tribute), 39 *n.*
Peter (the Venerable, Abbot of Cluni), 6.
Peverell (William, founder of Lenton), 38, 38 *n.*
Poitou (province of Cluni), 6.
Pont St. Esprit (Gard.), 9 *n.*
Pontefract (York.), 6, 14 *n*, 19, 33, 39.
—— (Visitation of—), 14, 33, 39, 39 *n.*
Preen (Salop), 6.
Prior (Grand— of Cluni), 9 *n.*
—— (Claustral— of Cluni), 9 *n.*
Prittlewell (Essex), 6, 19, 35, 40.
—— (Visitation of—), 19, 35, 40, 41.
Procurator, 11.
Provence (province of Cluni), 6, 6 *n*, 9, 37.
Præmonstratensian Order, 7.

Rainham priory (Norf.), 42.
Reader-at-table, 15, 17, 41.
—— in the Refectory, 15, 17, 41.
—— in the Infirmary, 17, 41.
Richmond (Surr.), 16.
Riding-boots, 16, 16 *n.*
Riole (Réole) (William de—), 32, 33.
Roche (Notts), 43.
Rochester (Kent) (See of), 30.

Sacrist, 14, 14 *n.*
Saddle-crupper, 16, 17, 18, 19.
Saint Clare, 26.
—— (Visitation of—), 26.
St. James (of Exeter). S. Exeter.
—— (of Derby), 30.
St. Martin-des-Champs. S. Martin.
Saintonge (province of Cluni), 6 *n.*
St. Syriac (Corn.), 6.
Sandals, 16, 16 *n.*
Sauxillanges (Clermont), 9 *n.*
Scotland (province of Cluni), 9, 37.

Seal (conventual— of Horton), 39, 41.
Sham (Walter de—), 22.
Sleusham (Norf.), 6, 43.
Sotulares corrigiati, 16, 16 *n.*
Souvigny (Autun), 9 *n.*
Spain (province of Cluni), 6 *n*, 9 *n.*
Stanesgate priory (Essex), 6, 42.
Straton (Adam de), 21, 22.
Swell (Glou.), 22.

Table (of lessons), 38, 39, 40, 41, 42.
Tarentaise (province of Cluni), 6.
Thetford priory (Norf.), 6, 18, 34, 42.
—— (Visitation of—), 12, 12 *n*, 18, 34, 42.
—— (Patron of— ; avoué of—), 19, 34.
—— (cells to—), 35, 41.
Thiers (Clermont), 9 *n.*
Tixover (Rut.), 43.
Todwick (York.), 16.
Trecy (John), 29.
Tykeford (priory) (Bucks), 6, 43.

Vienne (Isère), 6 *n.*
Visitation, 5, 6, 7, 8, 9, 10 *passim.*

Waltham (Essex), 21.
Wangford (Suff.), 6, 41.
Warenne (William de) (1st E. of Surrey), 34 *n.*
Washing of the feet (*mandatum*), 31, 38 *n.*
Wenlock (Salop), 6, 13 *n*, 14, 18, 22, 28, 39.
—— (Visitation of—), 13, 13 *n*, 18, 28, 29, 39.
—— (cells to—), 13 *n*, 43.
Widford (Essex), 16, 21.

ORDINANCE FOR THE BETTER OBSERVANCE OF THE OBITS AND SERVICES FOR THE DEAD, THROUGHOUT THE SUBORDINATE FOUNDATIONS OF CLUNI.

THE following singular and important document, being an Ordinance emanating from the Priory of la Charité sur Loire, to its several affiliations in France and England, should of right have found its place among the Charters and Records of Cluni lately published, affecting this country. It has, however, only recently been acquired by the French National Library, and for its transcript, made with his own hand, we have to tender our sincerest obligations to M. Léopold Delisle, the eminent Director-General of that establishment.* The peculiar value and interest which attach to this record, are a sufficient apology for its present, though somewhat tardy publication, more especially as supplementing the foregoing Visitations, with which it has no immediate connection.

The mode and order employed for transmitting notice of deaths occurring among members of all Cluniac foundations, subordinate to the Priory of la Charité, is interestingly set forth, and affords a curious example of the reciprocal system of announcing the fact, both in France and England. Longueville,† in the vicinity of Dieppe, was the priory named from which such notice, occurring among French ecclesiastics, was to be for-

* M. Siméon Luce, in acknowledging his obligations to M. Léopold Delisle, when editing his "Chronicles of Froissart," observes:—"*Du reste, j'ai de vielle date tant d'obligations à l'éminent diplomatiste, que depuis longtemps je ne les compte plus.*" This remark applies, also, entirely to ourselves.

† Longueville, in the Pays de Caux, lies between Dieppe and Rouen. It was the seat of a Cluniac priory dedicated to St. Faith, and founded in 1093 by Walter Giffard, Earl of Longueville in Normandy, and Earl of Buckingham in England, who, dying in 1102, was there buried. Among other endowments, he gave it the manor of Newton-Longville in Bucks, from which the cell there founded derived its appellation.

Both the castle and monastery of Longueville were long known as Longueville-Giffard (or Guiffard); See mandate dated at Rouen (*t.* Hen. VI.), to the bailiff of Caux, to induct Robert Fabri to the chapel of the castle of Longueville-Guiffard (Rymer ix., 713); and, in 1421, restitution of the temporalities is made to the prior of St. Faith, Longueville-Guiffard (*ib.* x., 160).

warded to England, and to which, on the other hand, similar intelligence of deaths was to be brought occurring among those of the same order in England.

For the due circulation of such information, it had been customary in olden time, but had apparently somewhat fallen out of use, as we learn from the document, to send messengers from one convent to all others of the same order, notifying the decease of any member, or members of the community. This laudable practice was observed, to the intent that they might be remembered in the masses, or services for the souls of the dead; being the doctrine of the efficacy of prayer for the departed.

The situation of Longueville Priory, from its vicinity to Dieppe, was eminently adapted for this purpose of communication, and that port was plainly selected as the most accessible for the Sussex coast, from whence to pass or repass the Channel, either for Lewes or Battle.* Its prior (in conjunction with the priors and procurators of all other Cluniac foundations), was called upon to transmit and receive all such notices, as they arrived; and the infringement of this obligation, or its neglect, was punishable by exclusion from communion of the Church, and other penalties. This we learn from the concluding words of the record.

Without such reciprocal interchange, troublesome and tedious though it was, neither the Bead- (Bede-) roll† of the order (soliciting the prayers of the faithful), or the Obit-roll‡ (containing the deaths of the brethren and their anniversary services), could be either properly drawn up or recorded; hence the Ordinance for the renewal, and proper observance of the practice; from a neglect of which (observes the document), the dead had

* Dieppe was opposite to Rye, one of the Cinque-Ports, and both these seaports were much used in the days of the Plantagenet Kings, and even longer. The latter was the ancient port of departure for the Continent, and to it, in 1572, the refugees escaped from Dieppe. This last was from the earliest times, the chief French port for the embarkation and disembarkation of troops, to and fro, even when *en route* for Calais from this country.

† A bead (or bede) is tantamount to a prayer (Jacob, Law Dict.). The bead-roll was a list of deceased persons, for the repose of whose souls a certain number of prayers were recited, and as such was necessary and used for keeping the *obit*, or anniversary of their death; observing such days with prayers.

‡ Obits were the solemn services for the dead, or for the repose of a departed soul, performed before interment; as well as those on the anniversary of a person's death.

in many cases been deprived of that "holy and wholesome thought," namely, the offering up of prayers, by which they were loosed from their sins.

Universis presentes litteras inspecturis, frater Johannes, humilis prior de Caritate, & ejusdem loci conventus, salutem in Domino. Cum sancta & salubris sit cogitatio pro defunctis orare ut a peccatis solvantur, ne fratres sub domo de Caritate ubilibet habitantes, de hoc seculo migraturi, non auditis eorum obitibus‡, quod ob deferendorum brevium negligenciam multociens novimus evenisse, debitis orationum suffragiis defraudentur, Nos, antiquum & pium statutum, in ecclesia nostra de Karitate pro fatribus nostris defunctis huc usque laudabiliter observatum, renovare volentes, statuimus, et, ut perpetuitatem obtineat, illud sanctum statutum approbando unanimiter confirmamus, scilicet, quod uni famulo in domo nostra de Caritate, deputato defunctorum fratrum brevibus deferendis provideatur, sicut hactenus et diu est consuetum, statuentes ut idem famulus, quotiens in eadem domo fratrem obire contigerit, infra biduum post ipsius obitum iter arripiat, ejusdem fratris breve§ portaturus per omnes domos ad ecclesiam de Karitate pertinentes citra mare Anglie constitutas. In quacunque autem dictarum domorum venerit, quotiens novum breve detulerit, una nocte sufficienter procurabitur, & sex denarios monete currentis percipiet, a priore vel procuratore sive celerario ejusdem domus sibi, antequam dictam domum exeat, sine aliqua difficultate persolvendos. Cum autem apud Longam Villam venerit, ibidem breve dimittet, & cum litteris prioris vel conventus ejusdem domus, si prior presens non fuerit, nomen brevigeri tenoremque brevis continentibus, apud Karitatem redibit. Prior vero, vel celerarius de Longavilla, per primum nuncium quem post breve susceptum in Angliam transfretabit, illud destinabunt ad propinquiorem de domibus nostris in Anglia constitutis,‖ ut inde ad

§ Breve would be the deed announcing the death of a member of a monastic fraternity; it was also the circular notice or certificate of it, forwarded from one convent to another of the same order; *breve mortuorum*, or *de defunctis*, or *pro defunctis (Du Cange)*. It was from this that the bead-roll, or register of deaths to be prayed for was constituted.

‖ The nearest Cluniac monastery would have been that of Lewes.

alias domos possit transferri. Illud quoque in virtute obedientie firmiter precipimus omnibus prioribus et procuratoribus domorum que sunt citra mare Anglie constitute, ut ille in cujus domo frater decesserit, de brevi transmittendo sibi provideat, ut infra triduum post ipsius fatris obitum, nuncius ejus iter arripiat apud Karitatem, dictum breve delaturus. Priores vero domorum nostraram in Anglia positarum, infra octo dies post obitum fratrum penes ipsos decedentium nuncios proprios, cum brevibus fratrum defunctorum, apud Longam Villam iter aggredi faciant, & ipsi nuncii, cum illuc brevia detulerint antedicta, cum litteris prioris vel conventus ejusdem domus, si prior presens non fuerit, nomen nuncii tenoremque brevis continentibus, ad domos redibunt unde missi fuerunt. Que videlicet brevia, cum apud Longam Villam fuerint deportata, ibidem conserventur, quousque per brevigerum ejusdem domus, cum ad nos venerit, vel per nostrum, cum illuc iverit, apud Caritatem deportentur. Omnium autem domorum nostrarum fratribus firmiter injungimus ut, ea die qua breve susceperint, pro fratibus defunctis quicquid ordo Cluniacensis exigit facere non omittant. Quicumque autem prior, vel procurator, ubilibet habitans, breve fratris apud ipsum defuncti ad locum sibi determinatum & infra terminum sibi prefixum, sicut superius est expressum, transmittere neglexerit, ex tunc in antea, quousque illud transmiserit, potum omnimodo liquoris preterquam aquam, & introitum ecclesie sibi noverit interdictum. Actum anno Domini M° CC° XL° septimo, die Assumptionis beate Marie.

[*Original draft; among the Additional Latin MSS. of the National Library of France; No.* 2566, *mem.* 4.]

Bene valete.

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